

# BOSTON RECORDER.

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VOL. II.

TUESDAY MORNING, DECEMBER 2, 1817.

Price, \$3.00 in 6 months, or  
\$2.50 in advance.

## VOUS DEPARTMENT.

### NEWS SOCIETY.

Report of the London Society for  
Promoting the Jews, presented at the  
Meeting, May 1817.  
[Continued from page 199.]

Spirit of Inquiry among the  
Jews.

Letters have, during the past year,  
come to us through the means of the  
Jewish Expositor, and other  
committees, to collect and con-  
sider; and they shew that,  
throughout the world, a movement  
of some time taking place in  
Asia, which cannot fail to be  
the most important conse-  
quence at no distant period.

We have also the satisfaction  
to find that the evidence of this change is  
already strengthened.  
With respect to the Jews in this coun-  
try, from the Fourth Annual  
Report of the City of London Auxiliary  
Society, it appears that many of that people  
subscribe for Bibles, and to  
the instruction. To one of these  
there are nearly fifty Jews,  
members. In the borough of  
many Jews continue to  
the society.

Emerging circumstances have  
excited the attention of the Jews in this country,  
and the Bible society at Frankfort has informed Dr. Stein-  
berg, that many of that people  
are now engaged in the establish-  
ment, and some express-  
ion, that no invitation had been  
made to take a share

M. Pinkerton, in his corres-  
pondence with the The-  
ological Society, in a letter  
of June, 1816, states,  
that several Jews, who  
had a copy of the Gos-  
pel and commotions in  
Mr. Pinkerton, with the  
exertions to spread  
Scriptures among all na-  
tions made a deep impres-  
sion on many among the Jews.  
He also mentions  
through the town of Kar-  
sopolis, a most interest-  
ing communication with several Jews, who  
had seen this people in  
the wars and commotions in  
Russia, and were prepared to peruse with  
interest the New Testa-  
ment language."

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per, Mr. Pinkerton writes,  
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TUESDAY, DECEMBER 2, 1817.

*Extract of a Letter from the Rev. J. S. Adams, to Mr. W. W. Woodward, of Philadelphia, dated*

"Fort Dist. So. Carolina, Oct. 17, 1817.—We have had a glorious revival of religion in this country. It commenced in July, and has made its way into a number of our churches, including my own, and we have admitted 152 to the church for the first time; a large proportion of whom were young people; but we have some of all ages. The work appears to spread with great rapidity. It differs from the former revival we had in this country in several particulars. In this we have no bodily exercises. The work is powerful, but mental: much weeping and praying. In this we have no opposition as yet. A very general seriousness has manifested itself on the countenances of the people in general. And I trust the Lord will spread the glorious work far and wide."

[Reiting. Remem.

*Extract of a Letter from the Rev. HUGH DICKSON, to the same, dated*

"Abbeville, So. Carolina, Oct. 1, 1817.—I have just returned home from assisting at the administration of the sacrament of the supper in a congregation about 40 miles distant from me. God is doing great things in that place at this time, 34 were admitted to communion. In the course of ten weeks 60 have been added to that church; a number more are under serious impressions. My prayer is that God would visit all our churches with like effusions of his grace. The revival at this time appears to be confined to one congregation."

*More Thanksgiving.—The Governor of New-Jersey, has likewise issued his Proclamation for the observance (next New-Year's day) of a day of General Thanksgiving and Praise throughout that State.*

On Wednesday evening last, the annual discourse before the "Howard Benevolent Society" was delivered at the Old South Meeting-House, by the Rev. Mr. Dwight, and \$320 31 cents were collected to aid the funds of the Society. On the next day, several handsome donations were made to the same object, one of which was \$100, by a gentleman who has frequently before manifested his liberality to the poor.

The Supreme Judicial Court, Chief Justice Parker presiding, is now in term in this town. On Thursday an indictment was found against William M'Donough, for the murder of his wife in July last. His trial will take place shortly; and Samuel L. Knapp, and Thomas G. Cary, Esquires, have been assigned him as counsel.

South American Commissioners.

The Washington Gazette says, "The United States frigate Congress, lying at Norfolk, is expected to sail with the Commissioners for South America, in the course of the present week."

The Franklin, 74, Capt. Ballard, sailed from Annapolis on the 21st ult., having Mr. Rush on board as Minister Plenipotentiary to the Court of St. James. After landing the Minister in England, she will proceed to the Mediterranean, to relieve the Washington; Com. Stewart goes out in this vessel as Commander of the Mediterranean squadron. Government has forbidden two agents of the Colonization Society from taking passage in her.

The loss of the United States' brig Boxer is confirmed. She was wrecked on the South Pass, in the Mississippi, but her crew, armament and crew were saved.

The Sea Serpent, it is said, is still in Long Island Sound. On Friday and Saturday week, he was seen off Greenwich harbor, (in the vicinity of Captains Island,) by a number of the inhabitants of that town. He moved slowly through the water with his head raised about six feet; and, in his progress, produced a foam like that produced by the bow of a vessel. He appeared to be amusing himself leisurely near and round the islands, and occupied about ten minutes in passing from one of the islands to another, a distance of little more than a mile.—N. York pa.

Letters from New-Orleans, of the 18th Oct., state that the epidemic had subsided; and business, of every kind, was resuming its former activity.

The Cincinnati (Ohio) paper of the 10th ult., states, that the Ohio river had risen more rapidly and higher, than it was ever known to do, at this season of the year. The rise was estimated at more than 40 feet; and fears entertained that much damage must have arisen along the banks of the river, by this extraordinary freshet.

DOMESTIC NEWS.

*Extract of a Letter.*

"New-York, Nov. 24.—The Commissioners under the 4th article of the Treaty of Ghent have agreed on all the subjects submitted to them, and have forever settled all disputes relative to the Islands in the Bay of Passamaquoddy. I shall send you particulars in a day or two. Yours, &c." [From all we have heard on the above interesting topic, we are inclined to believe that the result will be satisfactory to both nations; and that much will be due to the Hon. Mr. Holmes and Col. Austin, for the talents and labor and industry evinced, in bringing it to so favorable an issue. We further learn, that the conduct of the British Commissioners has been perfectly fair and honorable.]—Chronicle & Pat.

Military Road.

Plattsburgh, Nov. 14.—The sixth U. S. regiment has completed 8 miles of the new Military Road making from this town to Quatre Bras (Chautauqua four corners,) a distance of 45 miles.

A strong and permanent work is in erection at Rondout Point, the outlet of Champlain, to which the military road will be very necessary appendage, in case of any naval hostile enterprises of our Anglo-Canadian neighbors.

*Accident.—While the Rev. Mr. Frey, the converted Jew, was preaching to a crowded assembly, at a private house in Brooklyn, on Sunday evening last, the floor gave way, and precipitated 60 or 70 persons, with a horrid crash, into the cellar. Fortunately, though much alarm was created, no lives were lost, and but few persons injured.*—N. Y. paper.

*MURDERS.—John Lemarre, a Frenchman, has been convicted in Baltimore, of the murder of Andre Clement, his countryman. Samuel E. Godfrey has been convicted in Vermont, of the murder of one Halley; and sentenced to be executed in February. James Hunter has been convicted of the murder of Henry Heagy, with a scythe, as they were mowing, at Gettysburg, Penn. and sentenced to be hung. On the 13th inst. Cornelius Jones, aged 22, was executed at Bethlehem, Penn. for the murder of his step-father, by poison.*

*Knoxville Reg.—In a communication in the Mass. paper, the following fact is mentioned, established in that town:—A boy, aged 10 years, belonging to a widow, a school teacher, that the children, who were very numerous, attended, and were respectable and increasing.*—Knoxville Reg.

*Salem Nov. 26.—FIRE.—Yesterday morning we were alarmed by the cry of Fire. It was occasioned by the destruction of the valuable Factory in Danvers, within two miles of Salem, the property of Mr. Richard Crowningshield. The fire was discovered about sunrise, by the workmen going to the Factory. Nothing was saved. The loss may certainly be reckoned at 50,000 dollars. In what manner and what place the fire began, is uncertain. The loss is great to Mr. C. and it is a general one, as the Factory supplied many lessons to industry, and would have given employment to many of our industrious poor.*

## FOREIGN NEWS.

## CALCUTTA PAPERS

To July last, have been received in Salem. They still speak of the savage depredations of the *Pindarees* from the mountains; who are represented as bearing off infant children on their pikes; and have reduced the town of Ganjam to ashes.

On the 26th Jan., last the *Hindoo College* was opened at Calcutta. The scholars limited to 100; some to be English, Native and Persian teachers. Among other institutions recently established were an *Auxiliary Bible Society*, and a *School Book Society*.

## HORRID SUPERSTITIONS.

CALCUTTA APRIL 4.—On Wednesday last, a Sute, or Female Sacrifice by burning took place at Kuanthi Gaanth.

APRIL 21.—A Devotee, who performed the diabolical ceremony of swinging, during the last *Churruk Puja*, fell from the hook by which he was suspended, pitched upon his head, and expired on the spot.

## Hindoo Conference-Meeting.

CALCUTTA, APRIL 23.—*Brij Mohan Sen*, of the Police Office, whose enlightened understanding has enabled him to overcome the early prejudices of his Hindoo education, lately invited many of his friends and acquaintances, who like himself have substituted the adoration of One Supreme Being, for the idolatrous practices of vulgar worship, to attend his house in Kolootoolah and hear the Chapters of the *Veda*, which treat of the Unity of God, read and expounded, they accordingly convened to a considerable number on the evening of Sunday last the 20th, when such parts of the *Veda* as treat of the Nature and Unity of the Godhead were explained and several Hymns tending to inculcate spiritual worship of the Divine Being, and practice of pure morality, as the most acceptable offerings to heaven, were sung on the occasion, accompanied by musical instruments. The house was crowded with a great number of natives respecting both in regard to birth and education; and many of them, men of a contemplative & reflecting turn of mind.

*Extract of a letter dated Calcutta, July 19, 1817.*

"The Marquis of Hastings, our most noble Governor, has proceeded up the country, to manage an attack to be made, when the rains cease, on the Rajah of Buitpore, place of uncommon strength, which resisted the efforts of the army sent some years ago by the Marquis Wellesley. It is probable that they will carry it, for the means are adequate and will not be spared under any false notions of economy."

## Murder and Piracy.

The ship *Wabash*, Capt. *Gant*, of Baltimore, arrived in Macon Roads (Canton river) from Smyrna, on the 18th of May last. The Captain proceeded to Canton to inquire the markets, leaving the two mates, and 13 others, to take care of the vessel. On the 24th she was boarded by the crew of a Ladron boat, to the number of from 25 to 30, under pretence of putting a pilot on board. After amusing the officers until dark, they commenced an attack on them and the people, with long knives; killed Mr. *Hall*, the first mate, and three seamen outright, and mortally or badly wounded the other mate, and two of the seamen; and compelled two others, boys, to jump overboard—one of which, after having been seven hours in the water, was saved. The surviving crew retreated to the forecastle; but were compelled by threats to burn the vessel, to come on deck, and disclose where the money was stowed away. The Ladrons then secured about 10,000 dollars in specie, 35 chests of opium, and other property, the whole amounting to nearly 30,000 dollars. Mr. *Cushing*, and other American residents in Canton, were taking measures to obtain restitution from the Chinese government, for this robbery in their waters—but their success was doubted.

The Ladrons (thieves) are the Algerines of the Eastern Seas; and appear to carry on their depredations with more impunity than their African brothers.

## Dreadful West-India Hurricane.

Norfolk, Nov. 17.—Capt. Williams, from Antigua, reports, that on the 21st October, a dreadful hurricane was experienced at St. Lucia, Barbados, Dominica, Martinico and St. Vincent.

That at St. Lucia all the vessels in the port were entirely lost; the Government-House, the barracks, &c. blown down; and the Governor, his lady, child, staff, secretary and servants, with two hundred officers and soldiers, besides others, were precipitated into eternity;—that of the Governor's household, 50 in number, not one escaped to tell the tale; and that all the estates in the island were rendered a heap of ruins.

That at Dominica, nearly the whole town was inundated; immense property destroyed, a few lives lost, and the island nearly desolated.

That in St. Vincent the destruction was nearly similar, and ten sail of vessels blown on shore, and mostly lost.

That in Martinico about 50 sail of vessels, mostly American, were driven to sea, and had not since been heard from.

That the British ship *Antelope*, of 58 guns, Rear Adm. Harvey, had sailed from Pigeon Island for Barbadoes the night preceding the gale, and was supposed to be lost.

## Scientific Expedition failed.

A friend has shown us a letter from Sierra Leone, one, which mentions the return to that place of the British scientific expedition for exploring the interior of Africa. They were completely unsuccessful, having advanced only about 150 miles into the interior, from Rio Nunez. Their progress was there stopped, by a chief of the country; and after unavailing endeavors, for the space of four months, to obtain liberty to proceed, they abandoned the enterprise and returned. Nearly all the animals died. Several officers died, and what is remarkable, but one private, besides one drowned, of about 200.—Captain Campbell, died two days after their return to Rio Nunez, and was buried with another officer, in the same spot where Major Pedi, and one of his officers, were buried on their advance. The remnant of the party were at Sierra Leone, Sept. 4, and proposed making a further attempt, by another track.

*Zerah Colburn*—This extraordinary Vermont self-taught arithmetician, is now in Westminster School, England, patronized by the Earl of Bristol, and is said to be making wonderful progress in languages and mathematics.—A quarter volume of his memoirs is in the London press, written by J. B. Moore, Esq. which will contain many important facts respecting the operations pursued by him to attain his astonishing mathematical results. The work is patronized by the Earl of Bristol, Sir James Macintosh, and Sir Humphry Davy, and others.

*INSTALLATION.—At Wenham, on Wednesday last, Rev. John Smith, as Pastor of the Church and Society in that town. Introductory Prayer by Rev. Dr. Prince, of Salem; Sermon by Rev. Eli Smith, of Hollis N. H.; Ordaining Prayer, by Rev. Dr. Worcester, of Salem; Charge by Rev. Dr. Wadsworth, of Danvers; Right Hand of Fellowship by Rev. Mr. Walker, of Danvers: Concluding Prayer by Rev. Mr. Thurston, of Manchester.*

*Salem Nov. 26.—FIRE.—Yesterday morning we were alarmed by the cry of Fire. It was occasioned by the destruction of the valuable Factory in Danvers, within two miles of Salem, the property of Mr. Richard Crowningshield. The fire was discovered about sunrise, by the workmen going to the Factory. Nothing was saved. The loss may certainly be reckoned at 50,000 dollars. In what manner and what place the fire began, is uncertain. The loss is great to Mr. C. and it is a general one, as the Factory supplied many lessons to industry, and would have given employment to many of our industrious poor.*

## INSTALLED—In Provincetown, Nov. 19th, the Rev. Nathaniel Stone, introductory prayer by Rev. Mr. Johnston, of Orleans. Sermon by Rev. Mr. Davis, of Wellfleet, from 2 Tim. ii. 15. "Study to shew thyself approved," &amp;c. Consecrating prayer by Rev. Mr. Shaw, of Eastham. Charge by Rev. Mr. Damon, of Truro. Fellowship by Rev. Mr. Shaw; and concluding prayer by Rev. Mr. Haven of Dennis. The performances were appropriate, solemn and impressive. The Ladies of the parish exhibited their generosity and respect by presenting their pastor with an elegant surprise.

## To Correspondents.

"A. Z.'s" Communication has been received. Were our paper open, as he apprehends, to discussions of such a nature, we should certainly be glad to find every writer appearing on our columns as temperate and frank as "A. Z." When we state facts however, merely for the information of the public, we must never be understood as committing ourselves to insert the speculations that take their rise from them in the minds of our readers.

## A PROPOSITION.

The Publisher of the RECORDER, being desirous of procuring a new set of Types for his paper, in order to raise funds for that purpose, offers the following premiums to those Subscribers who will pay in advance for the paper during the present month:

For every three dollars paid in advance, one of either of the following books, neatly bound—Flavel's Treatise on Keeping the Heart; Flavel's Touchstone of Sincerity; Swain's Poem on Redemption; or some other book on hand, price 50 cents.—For every six dollars paid in advance, one of either of the following books, neatly bound—Wilberforce's Practical View of Religion; Hannah Moore's Christian Morals; Evangelica, containing 230 interesting selections from the Evangelical Magazine; or some other book on hand, price one dollar.

Des. 2.

## MARRIAGES.

In Boston, Mr. John Bassett, to Miss Catherine E. Wyman—Josip Clark, to Miss Mary Barnes. In Charlestown, Mr. Samuel S. Reynolds, to Miss Bulah Reed, of Concord (Vt.)

In Newton, David Williams, Esq. of Natick, to Miss Judith Sargent.

In Medway, Mr. Thomas Dickinson, of Holliston, to Miss Rhoda Adams.

In Salem, Mr. William Jelly, to Miss Hannah McDonald.

In Weymouth, Mr. Josiah Vose, merc. of Boston, to Miss Ann White.

In Malden, Mr. Joseph Thompson, merchant, of Charlestown, to Mrs. Susan Thompson.

In Franklin, Mr. Joseph W. Davis, of Boston to Miss Abigail Pond.

In Falmouth, by Rev. Henry Lincoln, Mr. Foster Hatch, to Miss Celia, daughter of Thos. Fish, Esq.

In Walpole, Mr. Alfred Allen, of Providence, to Miss Eliza Wild.

In Concord, Mr. John Stacy, to Miss Eliza Jones.

In Brookfield, Maj. Samuel Allen, Jr. of Worcester, to Miss Maria Merrick.

In Portsmouth, Mr. Aaron Clark, to Miss Nancy—by Maria Jones.—Mr. William Goodrich, to Miss Harriet C. Hale.

In Portland, Mr. John Flood, to Miss Tricia Spring; —Reuben Sawyer, to Miss Phoebe Isley.

In Waldoboro' Mr. Thomas Hastings, of Boston, to Miss Clarissa Merritt, of Bristol, (Me.)

Nov. 18.

## NEW GOODS.

**JOSIAH DOW, Long Room, Cornhill-square,** has just added to his stock of cheap Goods, elegant plain and figured Ribbons, winter fashions; Merino Trimmings; ornamented Combs; Angola Gloves; slate and black worsted Stockings, for ladies; lined Gloves; cotton Cambrics; velvet Bindings, fine Flannels, elegant white lace Veils, white Crapes, black and blue Cassimores, blue and black Cloths, plush Trimmings, white Marseilles Vesting, toiletto do, black Lustreings, all of which are offered cheap for cash. Dec. 2.

## NEW CARPET WAREHOUSE, No. 11, Market-Row, fronting Cornhill.

## LODGE &amp; DRAPER.

HAVE received by the late arrivals from London and Liverpool, a complete assortment of Brussels and Kidderminster CARPETING.

## —CONSISTING OF—

Fine ingrain Kidderminster Carpeting,	Do imperial do.
Superfine do do.	Brussels Bedside.
2-4, 58 and 1-2 yard	4-4 and 6-6 Oil Cloths,
Venetian stair-do.	6-6 Green Baizes,
Dododuper do do	Rose Blankets of the
Stair wires and eyes for	following sizes, viz.
do.	6-4, 7-4, 8-4, 9-4, 10-4,
do.	11-4 and 12-4 fine and
do.	heavy and very low,
Chaise Carpets and Car-	Fine Furniture. Chint-
pet Bindings,	zes,
Brussels Heater Rugs,	Pink, blue and yellow
Do.	Cambrics.

A large assortment of TABLE DIAPERS, viz: 6-4 to 10-4 Linen Diapers—do do Damask Figures—6-4 to 10-4 Damask Table Cloths, with Borders complete—

## POETRY.

From the Star of Freedom.  
RELIGION.

Religion smooths the troubled stream—  
She sheds a mild resplendent beam,  
Which lulls to stillness every care,  
And blunts the arrows of despair.

Misfortune scarce can raise a sigh,  
Whilst her blest influence hovers nigh—  
Nor poverty one tear beguile,  
But she will change it to a smile.

Teach me, O Heaven, her paths to tread,  
By her bright taper to be led,  
To thy high domes, the blest abode  
Of saints, of angels, and of God!

## MISCELLANY.

## AMERICAN MISSION AT BOMBAY

From the Panoplist, for Oct.

*Extracts from the Journal of Messrs. and Newell at Bombay.*

[Continued from page 168.]

July 13, 1816. To-day committed to the care of Capt. Austin, of the ship Fawn, for America, our Journal up to this date; letters to Dr. Worcester and Mr. Evarts, and a large number of private letters; also a small trunk of books to Dr. W., consisting principally of copies of Tamul and Arabic Bibles, the Mahatma Testament, parts of the Scriptures in Hindooostane, Arabic and Persian Grammars, Persian and English Dictionary, &c.

Capt. Austin has been extremely kind to us. He was particularly desired by the Hon. Mr. Gray to shew us any favor he might be in a situation to do for us. And we would gratefully notice, that Capt. A. has generously presented to us, (partly on his own account, and partly on Mr. Gray's account,) a number of articles, in the way of stores, which were very acceptable to us.

15th. Capt. A. sailed for America by way of Trincomalee, Madras, &c.

Some days ago we engaged another native school-master to open another (a third) charity school, as soon as he could procure a suitable place. To-day he informed us, that he commenced the school on the 12th, and that he has already collected more than 30 boys. He is to receive 10 rupees a month, and is to pay the rent of the school-room himself.

29th. Nagpunchmee is the name, by which the Hindoos call this day. It is so called from Nag, signifying a serpent, and punchmee, signifying worship, and because, on this day, the Hindoos perform their annual worship of the serpent. Three reasons are assigned for this worship. 1st. Because a serpent is the bed, on which their god Vishnu is said to repose in the sea of milk. 2d. Because they suppose, that a serpent supports the world upon his head. But 3d, and principally, because Krishna, the eighth incarnation of Vishnu, in one of his adventures against the demons, fell into the mouth of a monstrous serpent, and was apparently in the utmost danger of being destroyed. This threw his mother into the greatest alarm and distress, and having interceded for the life of her son, she vowed to the serpent, that if it would spare him, every body should worship the serpent one day in every year. Therefore, the Hindoos very scrupulously observe this anniversary in the belief, that great evil will befall them, if they disregard it.

On this day they pretend, that the serpent makes his appearance. The place of his fancied appearance is a rocky spot; and around a crevice in a large rock is built an arch about twice the size of a large oven. Here the people come and go from morning to night, and the latter part of the day the crowd from a great distance around is immense; so great indeed, that many of the people, who come with their various offerings of milk, butter, parched rice, flowers, &c. for the serpent, cannot force their way to the spot, but approach as near as is practicable, and throw their offerings as far forward as they can. Many persons, who have live serpents to exhibit, gather around on the occasion, and find it a very profitable season; for the people offer also to those live serpents, money, milk and rice. Many of the persons, who exhibit these serpents, are females; they handle them with as little hesitation as they would a necklace; and they are almost constantly bawling, "Nag pooh-jah," that is, worship the serpent. This is their manner of inviting the people to come and pay their homage to the snakes which they have to exhibit. At this ceremony the females are far more abundant in their offerings than the men.

While a part of the multitude are engaged in their offerings, others are employed in a great variety of diversions either for amusement or for gain. The whole scene is a most moving spectacle of degradation and guilt. The occasion afforded us an opportunity of addressing many of the deluded people, on the unreasonableness, guilt, and awful consequences of such kinds of worship.

At Poonah, on the two days next succeeding the anniversary, the Peshwa, or Governor, makes large presents to the Brahmins, and provides them liberal entertainments. On this occasion, all who offer themselves for examination as to their knowledge of the shaster, and their skill in the various employments in which they may be engaged, receive a reward proportionable to their proficiency. Some receive fifteen rupees, and others five hundred, and what the Peshwa expends in this way on a single occasion, is said to amount to several hundred thousand rupees.

Aug. 4, Lord's day. I [Mr. H.] went to the native burying ground at about 9 o'clock, A.M. Before my arrival, three bodies had been brought for burial, and four for burning. The police sepooy, who keeps a register of all the dead that are brought here, told me, that yesterday the number was nine, and the day before seven-

teen. The occasion afforded a favorable opportunity, for addressing in all, about 50 heathens. Here I saw, as I have often seen before, a number of poor persons, scraping among the ashes and sand in search of money which might be accidentally dropped by the people during the ceremony of burning, or which might be deposited with the dead body on the funeral pile. Some of these poor persons were females, who were digging with a skull bone which served them in place of a hoe. A multitude of human bones are scattered over the ground, for they bury without coffins: and they have for so long a time been burying in such great numbers in this one spot, that it is now perhaps impossible to dig a grave anywhere within the limits of the burying-ground, without throwing up a great number of bones.

Mr. W. without hesitation said that missionaries might reside in Persia, provided they did not distinctly avow their object; but proceed quietly with the translation of the Scriptures, and with religious conversation in rather a private way.

27th. The Hindoos at present are engaged in a great anniversary in honor of their celebrated god Ganesa, who is more commonly called Gunputtee, and who is supposed to be the same as the Janus of the Romans. This god the Hindoos believe to be an incarnation of the Deity; but he is not one of the ten great incarnations. The Puranas say, that he was born after the manner of men of Parvate, the wife of Mahadave. But the popular belief of the Hindoos is this. Parvate was one day wishing to bathe, but she had no one to guard the door. On this emergency she had recourse to the odd expedient of scraping the scurf from her body, and out of that she created Gunputtee, and set him to guard the door. While he was discharging this duty, Mahadave came home and demanded entrance. But the young sentinel courageously forbade him to advance.—Upon this Mahadave flew upon Gunputtee in a rage, and cut off his head. Parvate instantly fell into rage and grief for the death of her son; and by reproofs, intreaties, and threats of destroying her life, and involving Mahadave in guilt, she so wrought upon the feelings of her murderous husband, that he promised to restore Gunputtee to life. But on searching for the severed head it could not be found. He therefore resolved to cut off the head of the first living thing which he should meet, and affix it to the body of Gunputtee. The first thing he met was an elephant.—The elephant's head, therefore, was taken and united to Gunputtee's body, which is the cause of his being uniformly represented with the head of an elephant, united to a human body, which is furnished with four, and sometimes with a greater number of hands.

On this occasion, it is thought that 100,000 people assemble on the sea shore near the fort of Bombay. Some of the Parsees and Musselmauns join with the Hindoos in this idolatrous worship. Sports of various kinds accompany the ceremony; and the temporary toy-shops and refectory stalls are so numerous, as to render a great part of the scene more like a fair than anything else.

11th. Lord's day. One of us went to the native burying ground. To-day 17 dead bodies have been brought to this spot.—Held religious conversation in the audience of 30 or 40 heathens.

At another place several persons were engaged in worshipping the cow. Wreaths of flowers were put on the head of the cow, and also the sacred paint and oil. Rice and flowers were offered to the cow, and the pitiable, yet rational, accountable, and immortal beings bowed their faces to the earth in adoration of the dumb beast. With what peculiar fitness may it be said of such, "Every man is brutish in his knowledge."

The usual method of worshipping the cow is by walking around her a certain number of times, and repeating forms of prayer appropriated to the service.

In another place, a Parsee was seen soliciting charity for the dogs. They have a high religious veneration for this animal. It is a part of their religion to provide for them in times of scarcity, and persons are often employed to go about the streets and feed the dogs with bread, cakes and sweet-meats.

16th. Finished the translation of John's gospel. The four gospels are now translated. Yesterday we were presented with several dozen small school books, for the use of our English school society.

18th. Lord's day. Went to the native burying ground at half past 9 o'clock, A.M. Twenty-three bodies had been either buried or buried in the morning before that hour. Fifteen bodies yesterday, and twenty-four on Friday, were deposited here.

21. Observing a number of Jews in their burying ground, I went to them. They were engaged in repeating prayers at the grave of a man, who died eleven months since. The prayers were in Hebrew. A white cloth was spread over the whole length of the grave, incense was burning at the head of it, and flowers were scattered over it; and the children of Abraham, a people accused of the Lord, and yet beloved for their father's sake, were standing with their faces set towards their Jerusalem and bowing to their beloved deity, all of them often repeating amen, while the priest was indecently mumbling over what none of them understood. I enquired the cause of the ceremony. They replied that to-day the friends of the deceased gave an entertainment: for their custom required them to give three entertainments on account of a departed relative: the first seven days after his death, the second at the end of four months, and the third in the eleventh month. On these feast days the friends repair to the grave to perform the ceremony which has been mentioned.

The burying ground of the Jews is of considerable extent, and the graves in it are very numerous. Most of them have

grave stones, and on many of them epitaphs in Hebrew are inscribed.

26. This morning was introduced to our acquaintance a Mr. W. an Englishman, who has been a traveller in India, Persia, &c. Mr. W. has resided several years in Persia, and travelled through various parts of the country. He observed, that the attachment of the Persians to the Mahomedan religion was weakening, and that they were receiving impressions and sentiments very favorable to Christianity. He gave an interesting account of a distinguished Mussulman with whom he was intimately acquainted, who had become a convert to Christianity, and who has privately received baptism by a Roman Catholic priest, though he disapproved of their superstitions.

Mr. W. without hesitation said that missionaries might reside in Persia, provided they did not distinctly avow their object; but proceed quietly with the translation of the Scriptures, and with religious conversation in rather a private way.

27th. The Hindoos at present are engaged in a great anniversary in honor of their celebrated god Ganesa, who is more commonly called Gunputtee, and who is supposed to be the same as the Janus of the Romans. This god the Hindoos believe to be an incarnation of the Deity; but he is not one of the ten great incarnations. The Puranas say, that he was born after the manner of men of Parvate, the wife of Mahadave. But the popular belief of the Hindoos is this. Parvate was one day wishing to bathe, but she had no one to guard the door. On this emergency she had recourse to the odd expedient of scraping the scurf from her body, and out of that she created Gunputtee, and set him to guard the door. While he was discharging this duty, Mahadave came home and demanded entrance. But the young sentinel courageously forbade him to advance.—Upon this Mahadave flew upon Gunputtee in a rage, and cut off his head. Parvate instantly fell into rage and grief for the death of her son; and by reproofs, intreaties, and threats of destroying her life, and involving Mahadave in guilt, she so wrought upon the feelings of her murderous husband, that he promised to restore Gunputtee to life. But on searching for the severed head it could not be found. He therefore resolved to cut off the head of the first living thing which he should meet, and affix it to the body of Gunputtee. The first thing he met was an elephant.—The elephant's head, therefore, was taken and united to Gunputtee's body, which is the cause of his being uniformly represented with the head of an elephant, united to a human body, which is furnished with four, and sometimes with a greater number of hands.

Various anecdotes are related of this god, as well as of the other deities of the Hindoos. The following is more worthy of notice, since it is the foundation of a Hindoo anniversary.

On a certain day all the gods and goddesses went on a visit to Mount Haili, the residence of Mahadave. As they ascended the mountain, the road being rough and narrow, and the crowd great, the vehicles of the gods began to jostle together, which caused Gunputtee with his great belly to fall from his mule, on which he was riding in his accustomed style. The moon saw him fall, and bursting into laughter at the diverting spectacle, she sported with the calamity of the unfortunate god. At this Gunputtee was so enraged, that he instantly blasted the mule with a resistless curse, and decreed, that whosoever should henceforth look at the moon should perish.

The company proceeded to Haili, but soon found, that the moon, instead of blessing them with her cheering light, had withdrawn herself from their view. On inquiry they found, that she had fallen under the curse of Gunputtee, and was overwhelmed with affliction. Upon this the whole company began to adore and intreat Gunputtee, and continued the exercise until they could venture to implore mercy from him for the moon, and urge a removal of the curse. He proved propitious; and so far removed the curse as to allow all mankind to look at the moon, with the exception of one day in every year. On this forbidden day no one can look at the moon but on pain of eternal destruction. Yesterday was the prohibited day for the present year. The Hindoos scrupulously observe the day, and they seem to believe, that should they transgress in this matter, it would be their ruin.

For several days many persons have been employed in making images of Gunputtee from clay. These images are more or less nicely executed and ornamented, and sold at various prices from five pice (cents) to eight or ten rupees. The images are carried to the houses of the people; there they are consecrated and worshipped; and to-day the multitude have been employed in carrying the images in procession with music, and dancing, and shouting from their houses to the tanks (pools), when with flowers and other offerings, they are thrown into the water. This is an annual ceremony.

Gunputtee is worshipped in a great variety of ways by the Hindoos. They consider him as the god of wisdom and prudence, and they all invoke his name at the commencement of all the business and all the concerns of life. His images abound in every part of India, and it is believed, that this figure engrosses a greater share of the Hindoo worship than any one of all their other gods.

The present anniversary has afforded very favorable opportunities for addressing the heathen on the absurdity of making gods of clay one day, worshipping them the next, and drowning them the third. Alas! what objects of commiseration are such idolaters! O that the Lord Jesus would arise and make himself known among this ignorant people. In his power it is to save,

(To be continued.)

CONVERSION OF DR. STOCK,  
OF BRISTOL, ENGLAND.

From the Christian Herald.

We have lately received a letter from England informing us that Dr. J. E. Stock, a physician formerly well known in America, where he resided seven years, had, in November last, sent in his resignation as a manager in the Unitarian connexion, and his renunciation of their tenets; having become a convert from a full conviction that these tenets are not conformable to the oracles of God, after having stoutly combated every argument on the subject, and after having critically studied the sacred writings in the original languages, for the purpose of better ascertaining the meaning of those passages which have a special bearing on the subject.

It appears that the Rev. Mr. Vernon, a wretched Baptist minister settled in the vicinity of Bristol, was providentially the chief instrument in exciting the attention of Dr. S. to a particular inquiry into the nature of his belief, and in leading him to an earnest and prayerful searching of the scriptures of truth, which finally resulted in his abandonment of his former opinions, and in his embracing the Unitarian faith.

The case of Dr. S. is, in our opinion, a very interesting one. It has been the subject of much conversation in England, and has awakened considerable interest also in this country. Shortly after he had made up his mind to leave the Unitarian communion, he wrote a letter on the subject to his friend, the Rev. John Howe, a minister in that connexion. This letter was not intended nor expected by the writer to have a circulation beyond a very limited circle. As its scope had been much misunderstood, or misinterpreted, and some detached passages had found their way in various directions, (without, however, attaching any blame to his friend, in whose possession it was,) Dr. S. at the solicitation of some pious and valuable friends, and with a view to do justice to himself and to the truths which he had embraced, ordered a few copies of his letter to be printed for the use of those friends. One of them has recently been transmitted to the Editor of the Christian Herald for publication. He cheerfully complies with the desire of his worthy correspondent, in the hope that it may tend to the edification of those who build all their hopes of eternal life upon the atonement and perfect work of an Almighty Saviour, "God manifested in the flesh," and may be useful, by the Divine blessing, in inducing others to use the means pursued by the writer of it, in order to come to a knowledge of the truth, as revealed in "the holy scripture, which are able to make wise unto salvation, through FAITH WHICH IS IN CHRIST JESUS."

The following is the letter above alluded to:

MY DEAR SIR, Clifton, 6th Nov. 1816.

I scarcely know in what terms to begin this letter, or how to communicate to you the object of it. Yet I am anxious to be the first to convey to you the intelligence; because I am unwilling that it should reach you, unattended by those expressions of personal regard and respect by which I could wish that it should be accompanied. It will surprise you to be told, that has become with me a matter of absolute duty to withdraw myself forthwith from the Lewin's Mead Society.

Yes! my dear Sir, such is the fact. In the month of July last, my professional attendance was required for the Rev. John Vernon, the Baptist minister of Downend, who was then on a visit to a friend in Bristol. I found him very ill; so much so, that his other medical attendant and myself have since judged it necessary that he should suspend all his public labors. After attending him here for two or three days, he removed to Downend, where I have since continued to see him about once a week. He felt it a duty to endeavor to lead me to re-consider my religious opinions; and at length, with much delicacy and timidity, did he produce a passage of scripture which puzzled me exceedingly; but, as I was always distrustful, I scarcely ever allowed any weight to it, till after I had coolly expressed it at home. I began, however, sometimes, to consider, whether it was not possible that his observations might contain some truth; and of course was led to examine them with more care and impartiality.

It is necessary here to state, that my letter to Dr. Carpenter, though drawn up some little time before, was despatched about this period. I addressed this to this circumstance, because it marks a curious, though I fear, not an uncommon feature in the human mind. I must however make the avowal, that it was precisely about the interval that occurred between the preparation and the dispatch of the letter alluded to, and of that to you and the second to Dr. Estlin, that the doubts above stated, now and then, at rare intervals, would force themselves upon my mind. Such however was my hostility to the sentiments of those who build all their hope of salvation upon the professed and fervent prayer for nation; and almost always with reference to the Lord's promise in St. Luke, chapter xi. Indeed, my dear Sir and friend, I was in a change so awful, so unexpected, that it was impossible, has deeply impressed my mind.

Upon reviewing this last sentence, my

I feel myself bound to say, that, in stating

hope not to be understood as implying

that of the sort from you, or from your

dear colleague. I feel assured that you will

not be disappointed in my motives.

My dear Sir, I have extended this letter much greater length than I had any expectation of doing when I began it. I began it relating to my regard and my respect for you, but it became inconsistent with either of you to omit to add, that my evidence in favor of Mr. Vernon, while I was communicating the conviction that I had received, and my intention of being rid of such a school as this, I hoped that I was prepared to forgive you, that I was prepared to forgive you, that I shall be enabled to do so.

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